

The Spirit of God and Justice: The Anointing Spirit I

In the Hebrew Scriptures, prophets, priests, and kings were anointed.

The anointing was recognition and impartation of the power of the Spirit of God.

“The work of the Spirit of God in the Hebrew Scriptures was in empowering leaders, in giving the law, and in enabling people to stand up for justice.”

Kings in Israel were supposed to embody all three of these.

Kings were expected to be strong leaders in order to defend their people (like the judges) in battle if necessary.

Kings were expected to know and serve the law and to give wise decisions when cases were brought before them.

And most of all kings were ideally expected to provide justice for the weak and poor—especially those who lacked the natural protection of strong families to care for them, such as widows and orphans.”

Knowing The Holy Spirit through the Old Testament *Christopher J H Wright*

I

Here are some texts that express these ideas.

When [the king] takes the throne of his kingdom, he is to write for himself on a scroll a copy of this law, taken from that of the Levitical priests. It is to be with him, and he is to read it all the days of his life so that he may learn to revere the LORD his God and follow **carefully all the words of this law and these decrees and not consider himself better than his fellow Israelites and turn from the law to the right or to the left.** (*Deuteronomy 17:18–20*)

Endow the king with your justice, O God, the royal son with your righteousness. May he **judge your people in righteousness, your afflicted ones with justice.** . . . May he defend the afflicted among the people and save the children of the needy; . . . **For he will deliver the needy who cry out, the afflicted who have no one to**

help. He will take pity on the weak and the needy and save the needy from death. (*Psalms 72:1, 2, 4, 12–13*)

It is not for kings, Lemuel— it is not for kings to drink wine, not for rulers to crave beer, lest they drink and **forget what has been decreed, and deprive all the oppressed of their rights.** . . . Speak up for those who cannot speak for themselves, for the rights of all who are destitute. **Speak up and judge fairly; defend the rights of the poor and needy.** (*Proverbs 31:4–5, 8–9*)

Hear the word of the LORD to you, king of Judah, you who sit on David’s throne. . . . **Do what is just and right. Rescue from the hand of the oppressor the one who has been robbed. Do no wrong or violence to the foreigner, the fatherless or the widow, and do not shed innocent blood in this place.** (*Jeremiah 22:2–3*)

When all Israel heard the verdict the king [Solomon] had given, they held the king in awe, because **they saw that he had wisdom from God to administer justice.** (*1 Kings 3:28*)

Praise be to the LORD your God, who has delighted in you and placed you on the throne of Israel. Because of the LORD’s eternal love for Israel, **he has made you [Solomon] king, to maintain justice and righteousness.** (*1 Kings 10:9*)

Kings in Israel were anointed with oil, speaking of the commissioning and empowering that Yahweh (the LORD) gave them through his Spirit for the tasks he laid upon them.

II

Saul was an **anointed** king.

Then Samuel took a flask of olive oil and poured it on Saul’s head and kissed him, saying, ‘Has not the LORD anointed you leader over his inheritance?’ . . .

‘The **Spirit of the LORD** will come powerfully upon you, and you will **prophesy with them; and you will be changed into a different person.**’ . . . When he and his servant arrived at Gibeah, a procession of prophets met him; **the Spirit of God** came powerfully upon him, and he joined in their prophesying. (*1 Samuel 10:1, 6, 10*)

The anointing was symbolic, **experiential**, and **tangible** on Saul.

The anointing was symbolic, experiential, and tangible today.

- Saul was anointed and failed.

Ishbosheth was **appointed**.

Ishbosheth, the son of Saul and was made king by Abner.

2 Samuel 2:8 But Abner the son of Ner, captain of Saul's host, took Ishbosheth the son of Saul, and brought him over to Mahanaim; ⁹ And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel. ¹⁰ Ishbosheth Saul's son was forty years old when he began to reign over Israel, **and reigned two years**. But the house of Judah followed David. ¹¹ And the time that **David was king in Hebron over the house of Judah was seven years and six months**.

- Ishbosheth was appointed and lasted two years.

To anoint means to pour, to dab, to smear, or to rub.

Not all oil poured on rubs in.

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There is a difference between lighting and light.

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There is a difference between a spark and fire.

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The anointing does not guarantee your success as a leader or your faithfulness, or long-term effectiveness.

III

It takes the anointing to forget and leave some things behind.

It takes the anointing to leave what you have been **grieving** over.

The LORD said to Samuel, ‘**How long will you mourn** for Saul, since I have rejected him as king over Israel? Fill your horn with oil and be on your way; I am sending you to Jesse of Bethlehem. I have chosen one of his sons to be king.’ (1 Samuel 16:1)

David was anointed to be king.

Then the LORD said, ‘Rise and anoint him; this is the one.’ So Samuel **took the horn of oil and anointed him** in the presence of his brothers, and from that day on the **Spirit of the LORD came powerfully upon David**. (1 Samuel 16:12–13)

God speaks of David as ‘a man after my own heart’ (1 Samuel 13:14).

As an idiom in English, the phrase ‘a man after my own heart’ has come to mean someone I am particularly fond of, who shares my likings, perhaps even my favorite person.”

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The heart, in Hebrew idiom, is where you do your **thinking**, weighing up, **deciding**, and **planning**.

So ‘a man after God’s heart’ means one who will think and do as God chooses, one who will carry out the plans that God has in his mind.

The anointing should bring us into alignment with God’s will, God’s plan, and what God has in mind. La Fayette Scales

David was anointed as king to do righteousness, to do justice to all, and defend the marginalized and defenseless.

Bishop La Fayette Scales
Rhema Christian Center
Saturday & Sunday, April 2 & 3, 2022
9:30 a.m.